Millennial STAR August 1964

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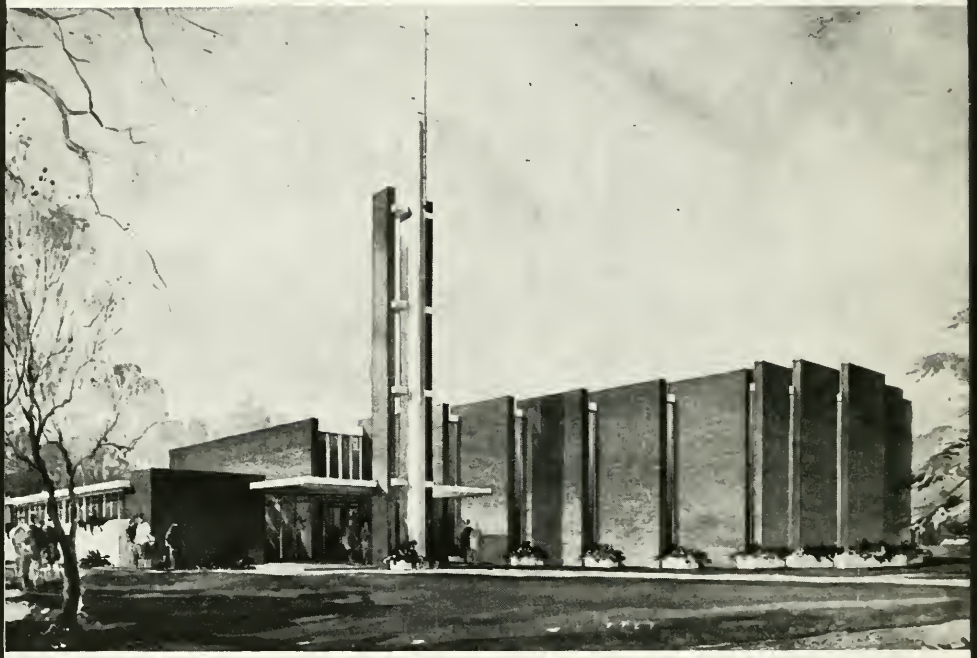

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# Search the Scriptures

"THERE is not anything in this world of as great importance to us as obedience to the Gospel of Jesus Christ. Let us search these scriptures. Let us know what the Lord has revealed.

"Let us put our lives in harmony with his truth. Then we will not be deceived, but we will have power to resist temptation. Our minds will be quickened and we will be able to comprehend truth and segregate it from error."

So spoke President Joseph Fielding Smith as he urged upon the Saints the importance of searching the scriptures, the four standard works.

Then he asked: "How are we going to walk in the truth if we do not know it?"

He said that it is a requirement the Lord makes of us as members of his Church that we become familiar with holy writ, and know what the Almighty has revealed to his people.

The Prophet Joseph Smith taught that no-one can be saved in ignorance. He further taught that the glory of God is intelligence. He urged people to increase in their knowledge, learn out of the best books, study the word of God and live it.

Many families in the Church make it a daily habit to read the scriptures as a family group for 15 minutes a day. At times this is just before the evening meal. At other times it is part of the family hour, and then again, particularly on Sunday, it comes just before the family prayers.

Such families gain an intelligent understanding of their religion Do you?

## THOUGHTS FOR YOUR TALKS

*THE GOSPEL*

*The gospel now restored to earth is a plan of life and salvation, a means by which through our obedience we can be brought back into the presence of our eternal heavenly Father crowned with glory, immortality and eternal lives.*

President Henry D. Moyle

*JOSEPH SMITH*

*Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the Grove, following his first vision ... he knew more than all the world about the resurrection. He had seen standing before him the Resurrected Christ. When he came out of that grove, he knew more about the nature of God than all the world.*

Elder Marion G. Romney

*ETERNAL LIFE*

*The spirits dwelling within our bodies are immortal and will always exist. Our individuality and our identity will always continue; we will be ourselves and will continue advancing in wisdom, intelligence, and power, worlds without end.*

President Lorenzo Snow

*CONFIRMATION*

*What is confirmation for? To make us companions with the Holy Ghost, to have the privilege of the guidance of the third member of the Godhead—companionship, that our minds might be enlightened, that we might be quickened by the Holy Spirit to seek his knowledge and understanding concerning all that pertains to our exaltation in the kingdom of God.*

President Joseph Fielding Smith


# Millennial STAR

AUGUST 1964

VOLUME 126 NUMBER 8


CONTENTS


Special Features:

Baptism—gateway into the fold of Christ *by President David O. McKay* 266

Mormons are a covenant-making people *by Elder Bruce R. McConkie* 269

Archaeological evidence of Adam's Baptism *by Dr. O. Preston Robinson* 272

"When two or three are gathered in My name ..." 272

Picture Feature:

The World's Fair 277-281

Auxiliary Articles:

Melchizedek Priesthood—Duty of a Patriarch *by Elder Eldred G. Smith* 282

Aaronic Priesthood—"Back to School" *by David G. Thomas* 284

Relief Society *by Mildred Eyring* 286

Sunday School — Effective Teaching changes people *by President O. Preston Robinson* 288

The Wonderful World of MIA *by Quinn G. McKay* 289

The Primary Page—Hymn of the Year *by Eileen R. Dunyon* 291

Bible Stories for Children *by Sister Emma Marr Petersen* 292

News from the Stakes and Missions 294



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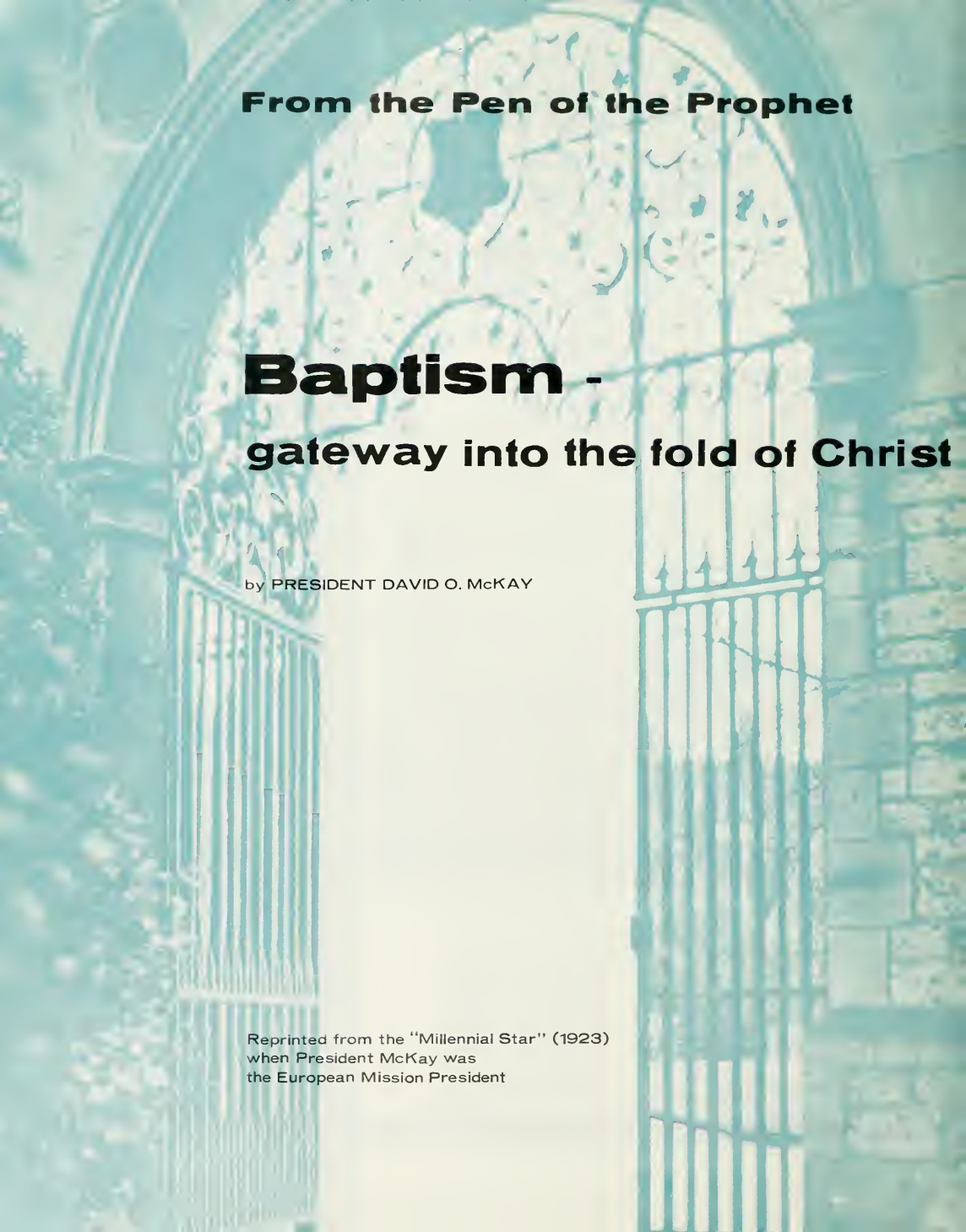

From the Pen of the Prophet

# Baptism -

## gateway into the fold of Christ

by PRESIDENT DAVID O. McKAY

Reprinted from the "Millennial Star" (1923)
when President McKay was
the European Mission President

Baptism is one of the first principles and ordinances of the gospel. As an established rite of the Church it is classified clearly as an *ordinance*. Though in strict analysis it may not be considered a principle in the sense that faith and repentance and love are principles, yet it becomes such, inasmuch as it is law established by divine power. It is merely as an ordinance, however, that it is generally considered.

Even in this more obvious, and, we may say, superficial aspect, baptism always connotes fundamental principles of Spiritual growth. Three of these are sincerity, simplicity, and purity:—sincerity, 'the mother of a noble family of virtues'; simplicity and purity, 'the two wings with which man soars above the earth and all temporary nature.'

These three virtues everyone should possess who desires to have administered unto him this sacred rite. Sincerely should he go before his Maker, and with contrite and penitent heart, acknowledge his weakness and errors, and manifest a desire to live a new life. He should have no selfish ends to serve. He should sincerely 'desire to come into the fold of God,' to be numbered with his people, and 'to bear others' burdens that they may be light.' Only in this manner can the eternal principle of true repentance be made manifest.

Purity lies in the affection. It 'unites with and enjoys God.' It is the pure in heart that shall *see* God. No person of impure heart, though baptized a hundred times, can approach him.

Simplicity is mainifest in the intent. Prompting the soul to obedience it drives from it all desire for ostentation, publicity, personal honour, or earthly emoluments. In the worthy intent is manifest only the simple desire to comply with one of God's commandments.

Nor is it in the *intent* alone that the virtue of simplicity is associated but in the administration of the ordinance as well. Of this every account of baptism in sacred history bears evidence. Take, for example, the baptism of Jesus in the Jordan; the baptism of Queen Candace's servant by Philip; of the jailor by Paul and Silas; of Cornelius and his household by Peter; of Helam and others by Alma, etc. All these instances seem to have been characterized by simplicity and sacredness. There is no evidence of set periods of preparation of pompous ceremony, and of irrelevant rites. Faith in the Lord Jesus Christ, repentance from sin, as shown in sincerity and purity of life, and a desire to become affiliated with God's people were the only preparatory requirements.

It is well for the elders of the Church to hold to the simplicity of this gospel ordinance. Avoid associating with it any ceremonies that will in the least degree rob it of this virtue.

Already there are some who think a prayer 'dedicating the water,' is an essential part of the ceremony; others think that a preparatory service must be held; and still others who insist upon leading each applicant into the water, and then 'leading' him out again, evidently a useless waste of time and energy, particularly when many applicants are present.

All such details are non-essentials, neither adding to nor taking from the efficacy of the ordinance. There is danger lurking, however, in the possibility of these excrescential ceremonies becoming so firmly attached to the principle itself that in time they may not be separated from it. Proper instructions to the applicant should always precede baptism, and the importance of the obligations he is about to assume impressed upon him; and, of course, prayer is appropriate and fitting on all sacred occasions.

Jesus was baptized of John 'in order to fulfil all righteousness';but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

To Nicodemus Jesus said, 'Except a man be born of water and of the Spirit, he cannot ever enter into the kingdom of God.' (John 3: 5.)

To the members of the Church, Paul and Peter wrote, 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.' (Gal. 3: 26-27.) 'The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ.' (I Peter 3: 21.)

In these three instances we have set forth clearly the threefold purpose of the ordinance of baptism, viz.:

(1) A rite established by God himself and associated with the eternal principle of righteousness, compliance with the law, therefore, being established to man's salvation.

(2) An initiatory ordinance—the gateway leading to membership in the fold of Christ.

(3) A beautiful and sublime symbol typifying the burial of the 'former' man with all his weaknesses and impurities, and the coming forth into a newness of life.

The ordinance of baptism is law of God, obedience to which, in sincerity in purity, in simplicity, brings inevitably the promised blessing of the Comforter, a divine Guide, whom they can never know, who 'change the ordinance and transgress the law.' Though men may scoff at it, and doubt its efficacy, baptism remains ever, even in its simplicity, not only one of the most beautiful symbols known, but also one of the most effective laws operating for the salvation of man. In baptism, then, as in all other things, all men should follow him who said: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.' (John 8: 12.)

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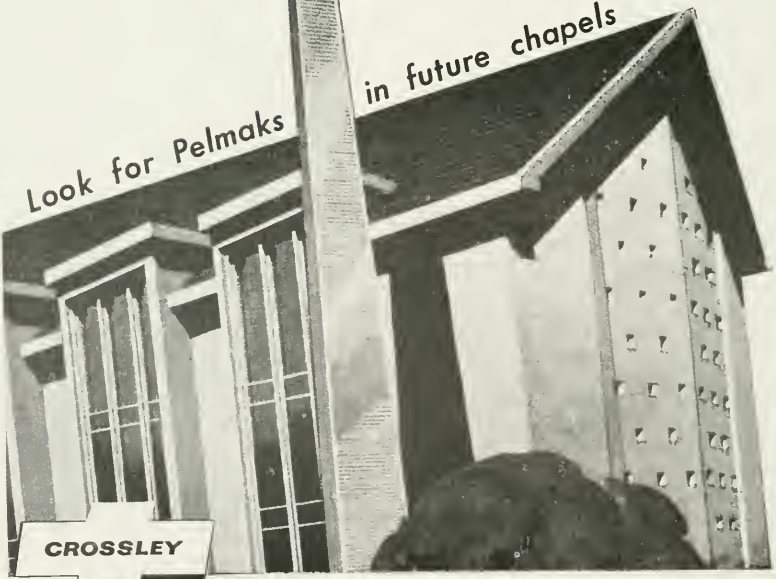


CARPETING USED THROUGHOUT THE CHAPELS

BAPTISM: 2

# Mormons are a covenant-making people

by Elder BRUCE R. McCONKIE
of the First
Council of the Seventy

We are a covenant-making and covenant-taking people. We have the gospel which is the new and the everlasting covenant: new in that the Lord has revealed it anew in our day; everlasting in that its principles are eternal, have existed with God from all eternity, and are the same unchangeable laws by which all men in all ages may be saved. The gospel is the covenant which God makes with all his children here on earth that he will return them to his presence and give them eternal life, if they will walk in the paths of truth and righteousness while here.

We are children of the covenant which God made with Abraham, our father. To Abraham, God promised salvation and exaltation if he would walk as the Lord taught him to walk. Further, the Lord covenanted with Abraham that he would restore to Abraham's seed the same laws and ordinances, in all their beauty and perfection, which that ancient patriarch had received. 'For as many as receive this gospel,' the Lord said to him, 'shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee as their father.' (*Abraham* 2:10.)

Now we have this same everlasting covenant. We have the restored gospel, and every person who belongs to the Church, who has passed through the waters of baptism, has had the inestimable privilege of making a personal covenant with the Lord that will save him provided he does the things he agrees to do when he enters into that covenant with God.

Alma recited this personal covenant of salvation at the waters of Mormon in language like this—all of it is, of course, summed up in the promise to keep the commandments of God—but Alma gives these particulars: He says that when we go into the waters of baptism we covenant that we will come into the fold of Christ and be numbered with his people. We covenant that we will take upon ourselves the name of Christ and be Saints in very deed. We covenant that we will bear one another's burdens, that they may be light. We covenant that we will mourn with those that mourn. We covenant that we will comfort those that stand in need of comfort. We covenant that we will stand as witnesses of Christ and of God at all times and in all things and in all places that we may be in, even until death. Then, by way of summary, Alma says we covenant that we will serve God and keep his commandments.

In return, that is, if we do all these things, the Lord on his part promises us that we will come forth in the

The painting in the baptismal room in the London Temple, which shows Christ about to enter the River Jordan for baptism by John the Baptist.

first resurrection and be redeemed of him; that he will pour out his Spirit more abundantly upon us while we are here in this life; and that we will have eternal life in the world to come.

I don't suppose that the Lord is making any useless covenants with any individual; and so, any person who will keep this covenant, and do all the things required by it, can have in his heart the assurance that he will go to the presence of God and have eternal life in the mansions that are prepared.

So important is this covenant in the eyes of the Lord that he has provided for us a means and a way to renew it often. The ordinance whereby we renew this covenant is the ordinance of the sacrament. Every time we partake of the sacrament worthily with humble hearts and contrite spirits, we agree again that we will take upon ourselves the name of Christ, always remember him, and keep his commandments which he has given us. And the Lord agrees with us again that we will always have his Spirit to be with us; and further, that we will have eternal life in his kingdom in accordance with the revelation which says:

*Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.*

To be saved is to go to the celestial kingdom of heaven. To be exalted is to gain the highest heaven or degree within that glory. Not only have we been permitted as Latter-day Saints to take the covenant of salvation, and to renew it from time to time, but we have also been privileged to enter into covenants which will give us exaltation in our Father's kingdom. After a man has taken the covenant of baptism and has pressed forward in righteousness and steadfastness before the Lord, and has desired to keep his commandments, and manifested by his works that he places the things of the kingdom of heaven first and will let the things of this world take care of themselves, there comes a time when he is called and chosen and ordained to the higher priesthood. Ordination to the higher priesthood includes a covenant of exaltation.

The Lord revealed this covenant to Joseph Smith in this language:

*For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.*

*They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.*

*And also all they who receive this priesthood receive me, saith the Lord;*

*For he that receiveth my servants receiveth me;*

*And he that receiveth me receiveth my Father;*

*And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.*

*And this is according to the oath and covenant which belongeth to the priesthood.*

*Therefore, all those who receive the priesthood, receive this oath and covenant of my Father which he cannot break, neither can it be moved.*

*But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.*

Now, according to the revelations which we have received, the fulness of the priesthood, meaning, I suppose the fulness of the blessings of the priesthood, is had only in the temples of God. There is an order of the priesthood which is named the

new and everlasting covenant of marriage. When people enter into that order of marriage, administered in the temples of the Lord, by the Lord's servants, having the Lord's authority, they make a covenant of exaltation, a covenant that will bring them up in the resurrection as husband and wife. The family unit will continue, and they will gain the highest reward and the greatest honour and glory that our Father can bestow on any of his children. They will be gods, even the sons of God, and all things will be theirs, for they will receive of the fulness of the Father.

These covenants which we take in the waters of baptism and when we partake of the sacrament, if we keep them, will guarantee us a place in the celestial world. These covenants which we take when we are ordained to the higher priesthood, and when we enter into that order of priesthood which is the new and everlasting covenant of marriage, if we keep them, will guarantee us a place of exaltation in eternity.

And as with the covenant of baptism, so with the covenant of marriage: I don't suppose the Lord is making a useless covenant with us or offering us something that we are not able to obtain. In each instance, if we keep our part of the bargain and do the things we know we should, the Lord has promised to do his share and keep his part of the bargain and give us the promised reward.

Sometimes someone will say: 'Well, I have been baptized into the Church; I am a member of the Church; I'll just go along and live an ordinary sort of life; I won't commit any great crimes; I'll live a reasonably good Christian life; and eventually I will gain the kingdom of God.'

I don't understand it that way. I think that baptism is a gate. It is a gate which puts us on a path; and the name of the path is the straight and narrow path. The straight and narrow path leads upwards from the gate of baptism to the celestial kingdom of heaven. After a person has entered the gate of baptism, he has to press forward with a steadfastness in Christ, as Nephi expresses it, having a perfect brightness of hope, and a love of God and of all men; and if he endures to the end, then he gains the promised reward.

And so it is with marriage and exaltation. Sometimes people think they can enter into the ordinance of celestial marriage and then be indifferent or lukewarm or even commit iniquity and sin, and yet figure that eventually, in the eternities that are prepared, after they have paid the penalties for their sins, they will come up as husband and wife and enter into their exaltation. Such is not the case. The same principals apply to marriage and exaltation as apply to baptism and salvation. There is no such thing as gaining salvation or exaltation except by obedience to those laws upon which the receipt of these blessings is predicted. Salvation never has been and never will be the fruit of sin.

After we have been baptized, after we have been married in the temple, after we have taken all these covenants, we have to keep them. Every promise that we receive is conditioned upon our subsequent faithfulness. It is expressly so stated in the marriage covenant itself. We have to be obedient, faithful, and diligent, valiant in the testimony of Christ, walking by every word that proceedeth forth from his mouth. By such a course we will sanctify our souls. When we become sanctified and pure, we are capable and eligible and worthy to stand in the presence of our Father. No unclean thing can dwell in his presence. The whole process of salvation, this whole probation that we are undergoing in mortality, is to permit us to cleanse and perfect and purify our souls. It is to permit us to take evil and iniquity and carnality and everything that leads away from God out of our souls, and replace those characteristics with righteousness and virtue and truth and obedience, which, if we do, degree by degree, will perfect us until eventually we are clean and spotless and pure and are able to stand the glory of the celestial world. If we can't stand the glory of the celestian kingdom, we won't be able to go where God and Christ are.

We get the greatest blessings that it is possible for men to get here in this life by living the gospel. The world may be in turmoil, torn and disheveled; there may be blood and carnage on every hand, but if we keep the commandments of God, we will get the Holy Ghost for our companion and guide. Those who have the Holy Ghost get the peace which passeth understanding. Now, that is the greatest gift that a person can get while he dwells in mortality.

And then by having kept those same commandments and having walked in that same path, having kept those same covenants, we get the sure promise that we will be inheritors of a celestial exaltation in the mansions that are prepared. The gospel gives us the greatest blessings it is possible to receive in time, and assures us of the greatest inheritance it is possible to gain in eternity. How grateful we ought to be for it! How anxious we should be to keep the commandments of God, and the covenants that we have made, so that we may have all the choice and rich things the Lord promises the Saints.

BAPTISM: 3

# Archaeological evidence of

by Dr. O. PRESTON ROBINSON

One of the glorious facts about the Gospel is that it is eternal, everlasting and unchanging. Our Father in Heaven, in His wisdom and justice, has set the same standards of conduct for all of his children regardless of when they were born, or will be born, upon the earth. The basic principles of the Gospel are the same yesterday, today and tomorrow.

This is true in respect both to doctrine and ordinances. For example, the ordinance of baptism is an ancient and holy rite.

Due to the fact that no mention is made of baptism in the Old Testament, some students of religion have erroneously concluded that baptism was initiated at the time of the birth of the Saviour. This, of course, is not true. John was baptizing in the wilderness before Jesus came to be baptised by him. Moreover, Hebrew historians record that baptism was practiced consistantly throughout the ancient history of their church. Doctor Alfred Ederscheim, in discussing the requirements for entrance into the Hebrew faith, states, "All writers are agreed that three things were required for the admission of such proselytes: circumcision, baptism, and sacrifice." He continues, also, "The fact that baptism was absolutely necessary to make a proselyte is so frequently stated in the Talmud as not to be disputed."[1]

The Church of Jesus Christ of Latter-day Saints teaches with complete clarity that baptism has been an ordinance necessary to man's salvation since the beginning of time. The Book of Mormon and the Pearl of Great Price are replete with passages which state that baptism was practiced before the time of the birth of the Saviour. Moreover, the Mormon Church teaches that Adam, himself, was baptized. The account of this baptism in the Pearl of Great Price is as follows:

*"And it came to pass, when the Lord had spoken with Adam, our Father, that Adam cried unto the Lord, and he was caught away by the spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.*

*"And thus he was baptised, and the spirit of God descended upon him and thus he was born of the spirit, and became quickened in the inner man. And he heard a voice out of Heaven, saying, thou art baptised with fire, and with the Holy Ghost. This is the record of the Father, and the Son from henceforth and forever."* (Moses 6: 64-66)

The little book of Moses in the Pearl of Great Price, which contains the description of Adam's baptism, consists of only eight chapters and less than 27 pages. It was revealed to the Prophet Joseph Smith in June, 1830. Now, after more than 100 years, comes interesting and convincing archeological evidence which confirms the Pearl of Great Price account of Adam's baptism and adds further

BAPTISM: 4

# "Where two or three are gathered

THIS week I attended my first baptism. The van was not crowded, just comfortably filled as thirteen voices were raised in song and the strains of "We Thank Thee O God For A Prophet" mellowed the evening air. These were a happy people, an expectant people, a reverent but not a solemn group.

Purposely I had chosen to sit at the back of the van where I could visualise the entire group as we rode along. Objectively I wanted to be a part of the group, and yet realistically, I did not want them to deviate from their regular procedure because of my presence.

A feeling of love, of good-fellowship, of honest concern for one another permeated the atmosphere. We arrived at the meeting-house to find the baptismal font filled and warm, the room prepared for the comfort of those of us who would witness the baptism. I watched the faces of the ones who had come to receive this ordinance. There was no fear, only love. No turmoil, only peace. No regret, only anticipation of the eternal life which lay ahead.

As the first person to be baptized was led into the water, as an elder having the authority of God raised his hand to the square and began to perform the baptism, the Spirit of the Lord filled the room. Surely angels were hovering over that small group. I remembered the words of the Christ, ". . . where two or three are gathered in My name, there will I be also."

It was finished. The final hymn had been sung. The benediction pronounced. There was no jostling, no hurrying, no feeling of something being ended. Instead a joyousness filled the air. A new brother and sister

# Adam's baptism

convincing proof to the fact that Joseph Smith was a Prophet of the living God.

In 1913, after years of intensive study and research, the eminent British scholar, Dr. R. H. Charles published a book through the Oxford Press, entitled "The Pseudepigrapha of the Old Testament." This remarkable opus is a compilation of translations of ancient records which came originally from such places as Ethiopa, Syria, Iraq, and Egypt, some of which had been stored in the library of the British Museum for centuries. When Dr. R. H. Charles translated these old records, he found that they purported to be writings of such important individuals as Enoch, the 12 patriarchs, and even by Adam and Eve. Unwilling to accept the fact that these old scriptures were originals, he and other scholars have concluded that they were written by others who attached to them the names of these ancient fathers and patriarchs. Therefore, they have been entitled, "Pseudepigrapha".

In the "Books of Adam and Eve", included in Dr. Charles' volume, there is a description of what appears to be the baptism of Adam. The exact quotation is as follows,

> *"And Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood even to the hairs of his head, while he made supplication to God and sent up prayers to Him."*[2]

This description is remarkably similar to the one contained in the Pearl of Great Price and is indicative of the fact that Adam was baptised. Moreover, in this same remarkable book, we find this statement,

> *"And the just shall shine like the sun, in the sight of God. And in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned."*[3]

This statement should clarify any doubt about the fact that Adam's plunge into the Jordan was, actually, baptism.

Since the discovery of the Dead Sea Scrolls in 1947 and the scientific conclusion that these old records date from the time of and prior to the birth of the Saviour, an intense new interest has been aroused in Dr.

CONTINUED ON PAGE 288

## in My name..."

had been gained. I watched as each person in turn shook the hands of those recently baptized and welcomed them into the Church.

Once more I sat at the back of the van. It was dark now—too dark to read the words from the hymn books as we had done previously. And yet, it was light—brilliantly light, for the light of the Gospel radiated from each one's face.

We rode home sometimes singing well-loved hymns and again sitting quietly at peace, content with the events of the day. My eyes filled with tears as I contemplated the group of saints and missionaries who sat in front of me.

How glorious and near to the angels is youth who will take two years of their lives to serve the Lord. Truly we are a blessed people.

E.R.D.


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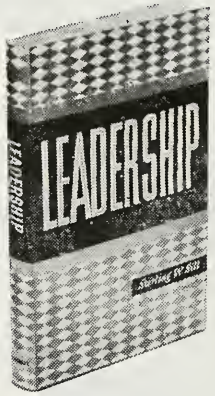


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# Hail and Farewell

FAREWELLS first — to President and Sister Selvoy J. Boyer, who returned home to Salt Lake City on July 28th following their release as President and Matron of the London Temple after serving in this country for almost six years.

"The man with the crooked finger who gives you the straight talk" will be greatly missed in Great Britain. Wherever he went he was greeted with a love that had grown up through six long years of hard work and sound, common-sense sermons. If President and Sister Boyer were on the programme, one could be sure of a packed attendance.

Typical of his "straight talk" is the message he sent to the "Millennial Star" just before he left for the Salt Lake Valley:

*"We bid all a fond farewell. Thanks for all your kind thoughts and faithful support.*

*"If we all keep the commandments of God we shall meet and know each other ... and God's commandments are not hard to observe and obey."*

Hail to President and Sister G. Eugene England, who step into the positions vacated by President and Sister Boyer.

Before his call on May 28th to serve as the President of the London Temple, President England had been serving as second counsellor in the Salt Lake Temple presidency. He was also a member of the Priesthood Genealogical conference staff.

President England has had a wide experience of Church service, including that of President of the North Central States Mission, Stake Sunday School superintendent, High Councilman and a member of a bishopric. Sister England has served as a teacher in all the auxiliary organisations, and on a number of Stake boards.

Hail also to President Roland L. Jaussi, who has been called as President of the North British Mission, and his wife, Sister Jean Jaussi.

President Jaussi has been active in many Church positions, including president of the Montpelier Stake.

Below: The new Central British Mission home at Walmley, Sutton Coldfield.

and bishop of the Montpelier First Ward and of the Fish Haven Ward. He was also the Montpelier Stake YMMIA Superintendent, and has been active in the Scout movement. Sister Jaussi comes to this country with experience in both Relief Society and YWMIA work.

And hail to President and Sister Wilford H. Payne, who are now firmly established in the Mission President's office in the North-East British Mission.

President Payne took the place of Elder Grant S. Thorn, who served 3½ years as president of the North and the North-East British Missions. Elder Thorn has now returned to his home in Springville, Utah.

On his return to Salt Lake City he reported on his mission, and told the First Presidency that when he left the mission field "we had about 265 local missionaries including stake presidents, bishoprics and other leaders working with 177 full-time missionaries."

New chapels now being built, he said, make it possible for the British investigators to see the complete Church programme and accept Gospel principles. "We can't build chapels fast enough," he said, "to accommodate the growth of the Church."

President and Sister Payne—
North-East British Mission.

# Books of the Restoration

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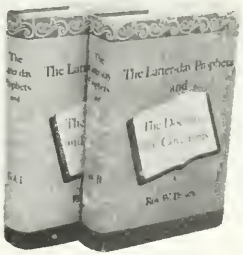

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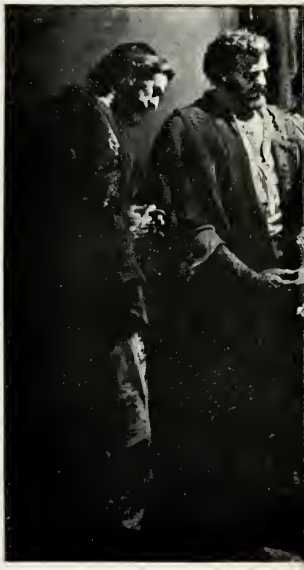
# The World's Fair



Two of the beautiful works of art that have created such great interest among the thousands of visitors to the Morman Pavilion at the World's Fair in New York.

Left: "The Christus," one of the most beautiful works of art in the whole World's Fair. This 14-foot white marbie statue of Jesus Christ is in the entrance of the Mormon Pavilion. It was sculptured for the Church by Aldo Rebechi of Florence, Italy, and is a replica of "The Christus" which was created in 1821 by Bertel Thorvaidsen, the Danish sculptor.

Above: "Ye have not chosen me, but I have chosen you and ordained you" is the scripture illustrated in this 15-foot mural of Christ ordaining his Twelve Apostles. It was painted by Harry Anderson, a well known religious artist. "The painting is breath-taking," said one visitor. "It is as if we are actually looking into the dimly lit room where Jesus set apart his apostles."

On page 277 is shown the centre-piece of the whole Church exhibition area . . . the 127-foot replica of the eastern spires of the Salt Lake Temple, topped with a gold leafed fibre glass statue of the Angel Moroni.

# Mormon Pavilion attracts a million visitors

More than a million visitors have passed through the Mormon Pavilion at the New York World's Fair since it was opened three months ago. Of this million, hundreds have asked for missionaries to call at their homes and explain more of the teachings of our Church, and already the first baptisms have been performed as a result of contacts made at the fair pavilion.

This is just a small indication of the tremendous impact the Church's exhibition is making on the American public. The Mormon Pavilion is one of the most popular centres at the World's Fair, and on the fair's busiest days—usually Saturdays and Sundays —the visitors to the Pavilion reach a total of 3,000 an hour.

The focal point of the Pavilion is a replica of the eastern facade of the Salt Lake Temple. The centre spire of the replica is 127 feet high and is crowned by a gilded statue of the Angel Moroni

Set back from these Temple towers are two exhibition halls linked by a 110-foot gallery. In front of the towers are sunken gardens and pools, designed to create a serene place for rest and meditation by the visitors.

Visitors to the Pavilion move in quiet reverence past statues, dioramas and beautiful paintings, which tell the story of Mormonism as a Christian religion concerned with 'man's search for happiness.'

This, in fact is the central theme of the Mormon Pavilion—'man's search for happiness.'

And this theme is dominated by the 12-foot high marble statue of the Christ, which is the first feature visitors see as they enter the pavilion.

As they pass through the main exhibition halls, visitors can study the history of Christianity and the Mor-

mon Church, from the life-size statue of Adam and Eve, past the 15-foot mural by Alex Ross of early prophets and the magnificent painting (12 feet long) by .Harry Anderson of Christ ordaining the original Twelve Apostles.

Down either side of the gallery which connects the exhibition halls, are two 110-foot long murals—one depicting major scenes from the life of Christ; the other showing scenes in the history of the Church of Jesus Christ of Latter-day Saints.

Dioramas—scenic paintings with half-size models standing in front of them—show the boy Joseph in the Sacred Grove, and scenes from the life of Christ in Jerusalem and in Ancient America.

Highlighting the messages that visitors receive from the 70 missionary guides as they pass through the Pavilion is a 14-minute film telling the purpose of life from man's pre-existence, through mortality and on into eternal life.

The World's Fair remains open this year until October 18, when it will be closed for the winter, only to be opened again on April 21 in 1965 for another summer season.

No other Pavilion in the whole of the fair is creating more interest than the Church's. It has already shown its tremendous worth as a proselyting tool. Those who still have questions and would like to have further knowledge of the Church and its doctrines can fill out referral cards as they leave the Pavilion, giving their names and addresses. This is very successful, and on one Saturday alone, nearly 600 such referral cards were handed to the missionaries.

Comments from the visitors range from 'so wonderful' and 'powerful religion' to 'beyond adjectives' and 'makes you think'

But above all these comments comes one which underlines the beauty and purpose of the Mormon Pavilion. . . . 'it makes you proud to be a Mormon.'

Among the features in the Mormon Pavilion that attract a great deal of interest are the dioramas. These three-dimensional scenes — made up of painted backgrounds, sculptured foregrounds with half-size figures creating the 3-D effect — have been used to illustrate aspects of Mormon doctrine.

Above left: "Christ in Ancient America" is the title of this diorama, which shows the Christ preaching to the Nephites.

Left: The Sacred Grove, with the boy Joseph kneeling in prayer. So lifelike is this artificial, plastic "grove" that birds and field mice have taken up residence in it.

Above: Artist Sidney King working on one of the two 110 ft. long murals which line the gallery in the Mormon Pavilion. This one illustrates the ministry of Christ. He is working on the last scene which depicts the Angel Moroni proclaiming the Gospel to all the world.

by Elder ELDRED G. SMITH, Patriarch to the Church

# The calling of Patriarch

I have been very grateful for the heritage that I have, for the blessings and the experiences that have been given to me through my childhood and my youth, in fulfilling the various offices in the priesthood from deacon, teacher, priest, elder, seventy, high priest and bishop, and the privilege of filling a mission and the other offices that I have held, which have been for my training and preparation. And now, as Patriarch to the Church, I am indeed grateful for the privilege of fulfilling this position and pray the Lord shall ever help me so to do.

We as a people are greatly blessed in many ways, too many to be enumerated, and among these blessings we have the privilege of having patriarchs pronounce blessings upon us. People ask often, what I do in the Church, or, what does a patriarch do. The Lord says that evangelists are patriarchs. The name 'patriarch' divided into two syllables explains itself. 'Patri' means 'father,' and 'arch' means 'chief,' so 'patriarch' is a 'chief father.'

We have two types of fathers in the Church—those who are natural fathers, or the head of their households, and we have those who are fathers as an ordained position in the priesthood. So an ordained father, or an ordained patriarch, is a priesthood office which gives him the right to perform such things as patriarchal blessings in blessing the members of the Church.

Every holder of the priesthood who is head of a family, has the right to bless members of his own family. However, it is not priesthood order for him to declare the blessings of of the lineage of Israel. This is the specific responsibility of an ordained patriarch. For that reason, among others, we go to ordained patriarchs to receive those blessings.

We have in the Church approximately four hundred such patriarchs, ordained to give patriarchal blessings. These men are noble and humble, worthy men, especially ordained priesthood officers whom the Lord has placed in his Church to serve you in giving patriarchal blessings.

It is most desirable that they do not come to you to give you a blessing and announce that they have a blessing for you. It is more desirable that you go to them. They make themselves available. There is at least one patriarch in each stake of Zion, so that all the membership of the Church has the opportunity of receiving such blessings. Those who live in the mission field, where there are no ordained patriarchs, have the privilege of coming to the stakes and receiving blessings from stake patriarchs, or they may come to my office. And that is the primary work that I do—give blessings to those from the mission field who come to me.

Many people have asked why we do not have patriarchs in the mission field. I suppose the only good reason is the same reason we do not have bishops. Bishops and patriarchs are officers of a stake organization and as there are enough members in an area to organize a stake, then they are entitled to a stake organization. As that organization grows sufficiently, there is usually a patriarch ordained in that stake.

Then the question comes, what is a patriarchal blessing? It is different from any other blessing one might receive. The first requirement and that which makes it primarily different from other blessings, is that the ordained patriarch has the right to declare the blessings of Israel, or the line of Israel through which the blessings shall come. The blessings of Israel are leadership blessings, and leadership blessings are the blessings of the priesthood. This is the main difference between patriarchal blessings and blessings given by others.

I have had many faith-promoting experiences in declaring lineage. The majority of the people who come to me for blessings are people whom I do not know. I know nothing about their genealogy or their family background. However, a patriarchal blessing, in declaring lineage, does not always need to declare genealogy—it is not a short cut to genealogy. It is the blessings that are declared. Genealogy and genetics may have the effect in assisting their patriarchs but we are mixtures. Many of us are mixtures of several tribes of Israel, and so it is the right of the patriarch to declare that line through which the blessings shall come.

Elder John A. Widtsoe stated the

Artist Alex Ross standing in front of paintings which he did for the Mormon Pavilion at the World's Fair. The six individual portraits of ancient prophets are to illustrate the Church's belief that God speaks to man through his prophets.

following:

*'These blessings are possibilities predicted upon faithful devotion to the cause of truth. They must be earned, otherwise they are but empty words. Indeed they rise to their highest value when used as ideals, specific possibilities towards which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offence to the priesthood. The patriarch only indicates the gifts the Lord would give us, if we labour for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price.'*

I am glad Brother Widtsoe mentioned the fact that patriarchs are not fortunetellers because this is the farthest thing from the truth—patriarchal blessings are not fortunetelling.

If you can discover the keynote in your blessing, it will be an index to point the way of life for you, or the path that you should go to serve God. These blessings are an eternal anchor for our soul with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times. Because of their eternal nature the Lord has required that they be recorded so that we have a record of them in the archives of the Church, and each individual is given a copy of his blessing so that he might have it available for himself. We encourage and recommend that members of the Church receive

only one patriarchal blessing, which blessing is recorded as an eternal record.

Now, if we are going to receive only one blessing, then it is important that we get that blessing at a proper time in our life. The question often comes to me, at what age should my children receive their patriarchal blessings? I discourage anyone under twelve years of age. If I were a stake patriarch and giving blessings to people in my community, I think I would raise the age. I think the best age is between fifteen and twenty-five. However, every baptized member of the Church is entitled to receive a patriarchal blessing. He should be old enough to understand the meaning and purpose and value of a patriarchal blessing to the extent that he has a personal desire to receive such a blessing, and not because a group is getting blessings, or because friends and neighbours are getting blessings, or because an adult or parent has the desire that the child should receive a blessing.

Do not wait until you are troubled and then go to the Lord through his holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions, because through making those decisions and through those trials we have the privilege of growing, and the Lord does not intend to take that privilege from us.

I am grateful for the many blessings of the Lord that have been given to me and pray that the membership of this Church will avail themselves of the opportunities which are theirs to receive patriarchal blessings. I am thankful for the testimony of the divinity of the gospel which has been given to me, that I know that God lives, that he truly our Father in heaven. I am grateful for the knowledge I have that Jesus is the Christ, the son of the Living God, and that Joseph Smith is truly a prophet of God, and through him, this gospel of Jesus Christ has been restored on the earth in these the last days, in the fulness of times, never to be taken from the earth again.

AARONIC PRIESTHOOD

by DAVID G. THOMAS, head of the PBO in Frankfurt

# "BACK TO SCHOOL"

*From the kitchen came the tempting aroma of a well prepared dinner. It had been a long hard day at the office and I was tired and irritable. I had come home later than usual and was exceptionally hungry. The anxiously awaited call of my wife, 'Dinner is ready, dear' came at last—and was immediately followed by the unwelcome jangle of the door bell.*

*Hesitatingly I went to the door and opened it. There stood two men. They smiled broadly and one of them spoke, 'We are your home teachers and we have a very important message for you this evening. Have we come at a bad time or may we come in?' As I thought of my dinner on the table getting cold I was about to send them on their way. It may have been curiosity as to the important message or it could have been the voice of inspiration but something prompted me to say, 'No, it is all right, come in.'*

*'Brother Smith,' said the older of the two men, 'we have heard of your wonderful success in the business world. Many of your friends and associates have said complimentary things about you.' Then they proceeded to tell me of the wonderful things they had heard.*

*What they said was not new to me. My business was doing exceptionally well. Their words, however, were music to my ears. Like most people I was more hungry for recognition than for food. I had completely forgotten the dinner on the table. They had captured my attention and interest. With well chosen words they had not only touched my emotions but had completely won my confidence.*

*Tactfully they called attention to the fact that my life was not as balanced as it should be. I had emphasised the physical and intellectual part of my life but had neglected my spiritual and to a certain extent my social development. My success as a husband, father and member of society could perhaps be doubled by bringing my life into balance.*

*My wife joined the group and we were told of a school for Aaronic Priesthood men and their wives. It was to be held for an hour and fifteen minutes each Thursday evening over a twelve week period. We were invited and gently persuaded to enroll.*

*I had been long inactive in the Church and frankly told them so. I smoked and liked to drink socially. I knew I could never give up smoking and drinking. They informed me that I would be with others who had the same problems and who would not be embarrassed in any degree.*

*I secretly wanted to know more about the Church and deep down in my heart I knew I was missing something important by not being active. On several occasions I had tried to give up my smoking and drinking and had looked for an excuse to go to Church. I had been help-*

# with the inactive brethren

*lessly alone, however, and had lost every skirmish. I had been influenced by what I thought my business friends would think and say if I refused to smoke or drink with them. I had compensated for my habits by convincing myself they were needed as a relaxation therapy for a busy business man. I had boasted openly and often that I was not a Church man and false pride would not let me make an about face. My inactivity in the Church had become a compulsion.*

*They seemed to have an unobtrusive answer for every objection I raised and when the enrollment card was placed before me I signed it without hesitation.*

*The three months my wife and I spent in the school were wonderful indeed. We were taught the fundamental principles of the gospel by carefully selected instructors who knew our needs. We were introduced into a new type of social association that was choice. We developed a new ring of friends and came under the influence of a positive environment that countered the negative influences that had hindered our spiritual growth. We gained the strength from our adopted group to overthrow our undesirable habits. We soon became active in the Church.*

*I think often of the heated-up dinner I ate on the night of the visit of my home teachers. I would not trade that visit and the twelve wonderful weeks of the school for Aaronic Priesthood for a thousand home cooked dinners.*

As is illustrated in the above example there are many and varied reasons why schools for Aaronic Priesthood over 21 and wives are effective in reactivating and fellowshipping men and women in the Church. Such schools have been the means for bringing into activity thousands of men and women whom it seems could not be reached in any other way. They also have been effective in fellowshipping new converts and preparing them for advancement to the Melchizedek Priesthood. The school programme is not a substitute for, but a suppliment to the vital personal and family contacts of assigned home teachers and group advisers.

The large majority of Aaronic Priesthood men over 21 for one reason or another have become inactive in the Church. Their inactivity varies in intensity from mere indifference to hostile belligerence. Their knowlege of the gospel ranges from nil to profundity. Their reasons for having become and for remaining inactive are many and diverse.

The school is for both men and their wives. They thus lend strength to each other. They go together when they would not go alone. They take each other.

Limiting each school to a twelve-week period is psychologically important. It puts the school within the range of acceptance. It allows a person to see the end from the beginning and he thus is willing to register. The period is long enough to reach desired objectives yet short enough to not be overwhelming.

The school programme is aimed at the emotions as well as the intellect. It deals with feelings as well as facts. It offers opportunity for personal interviews and the solution of individual problems. This is a vital part of the school programme.

The school creates group participation and thus provides group strength for each member for his individual conquests of fears and habits. It is true that a person can as a member of a group do comparatively easy what seems almost impossible apart from the group. Kipling in one of his immortal poems emphasizes this truth in these words, 'The strength of the pack is the wolf and the strength of the wolf is the pack.' 'Fight fire with fire,' says an old English proverb. Destructive forest fires are frequently subdued by the use of carefully controlled counter fires. So, too, the destructive fires of negative social pressures that create in men adverse habits, false pride, fears, inhibitions and resentments can be overcome by creating counter pressures of a positive nature that build faith, instil courage, give incentive to study and prayer and make service in the Church a thing to be sought after and welcomed rather than something of which to be ashamed and shunned.

RELIEF SOCIETY

by MILDRED EYRING of the General Board of Relief Society

# Well directed labour is the true

*'Well directed labour is the true power that supplies our wants . . . Ye Latter-day Saints, learn to sustain yourselves. . . . If you cannot obtain all you wish for today, learn to do without . . . ; bring your minds into subjection that you must and will live within your means . . . Never let anything go to waste. Be prudent save everything . . . Instead of searching for what the Lord is going to do for us, let us inquire what we can do for ourselves. When we have streets of gold we will have placed it there ourselves. . . .If we are to be saved in an ark, as Noah and his family were, it will be because we built it . . . A fool can earn money, but it takes a wise man to save and dispose of it to advantage.'*

This doctrine of work, self reliance and good management as taught by President Young has been an integral part of the spirit of Relief Society from its beginning. Members of the society have always taken pride in being financially independent and prudent. The current Handbook of Instructions states:

*'In view of its tradition that the society sustain itself financially, the Presiding Bishopric has ruled that Relief Society is exempt from participation in the ward budget as a means of being financed.'* Hand Book, p. 106.

On the day Relief Society was organized a charity fund was begun with small donations made by some of the people present. Thereafter all the women of the Church were encouraged to make contributions as their circumstances permitted. Usually their contributions were articles of food, clothing, or household articles which women could produce.

*'At the October 14 meeting (1843) it was proposed "that a sewing society be appointed, that garments and bed coverings might be made and given to such as are suffering cold and nakedness."These were the initial movements of the Society in the interest of sewing for those in need, and resulted later in sewing or work meetings . . . The following extracts from the early minutes give an idea of this activity:"The Relief Society as an organization offered to weave and sew clothing for the temple hands, to knit socks for them and to repair clothing. One member proposed that the Society get a supply of wool on hand to be spun and knitted into socks to supply the workmen. One woman gave every tenth pound of flax as a donation; another donated four pounds of candles, another one hundred shingles. Some of the groceries donated for the families of the men who were working on the temple were butter, sugar, flour, chickens, etc." '* Hand Book of Relief Society 1931. p. 30.

During the early years in the Rocky Mountains when most of the Church members lived in rural areas, farm animals, poultry, sheep, cattle and swine were raised and sold by the women. Wheat was gleaned from harvested fields, and the eggs laid on Sunday were contributed to Relief Society. The spinning, weaving and sewing begun in Nauvoo continued here.

In most wards of the Church today such activities are not possible and the women have turned to other sources to secure funds. Bake sales, apron sales, candy sales, rummage sales are held. Dinners, concerts and special programmes for which a charge is made are sources of income also. But the most popular and profitable enterprise is the annual Relief Society bazzar which has become traditional in most wards of the Church.

The Bazzar is a natural outgrowth of the monthly work meeting activities through which the women are trained in sewing and other arts and skills of homemaking. The bazzar becomes an incentive to make these meetings really productive; it makes it possible for every member to do her bit in helping her organization; it provides sufficient funds to meet the needs of the society in a single

**power....**

function and thus supports the policy of Relief Society to avoid frequent money-making activities: and it provides a unifying social occasion for all the members of the ward and their neighbours.

Concerning all these activities the Relief Society Handbook states:

*'In all fund raising activities, it is the policy of Relief Society to maintain standards in keeping with the ideals of the Society, to give full value for charges made, to eliminate activities in which elements of chance are involved, and, in so far as possible, to have activities reflect the interests and regular work of the Society.'*
Handbook of Relief Society, p. 107

One other source of income should be mentioned. When a general board and stake boards became necessary to plan and carry out a uniform programme throughout the Church, the payment of annual membership dues was established as a source of income to help meet the operating expenses of these boards. At the present time the membership dues are divided among the ward, stake boards and the general board. In addition to helping with the financial needs of the society, the payment of these dues gives each member a sense of responsibility to, and pride in, her organization.

As President Young indicated, more wisdom is needed in saving and spending money to advantage than in earning it. Regarding the use of Relief Society funds the Handbook says:

*'All Relief Society funds are sacred funds to be used to meet expenses incurred in the conduct and furtherance of the work of the Society, and they should not be diverted for other purposes . . . Relief Society executive officers are responsible for seeing that they are used for proper and legitimate purposes and proper accounting is made of them.'*
Handbook of Relief Society, p. 111.

Some of the proper uses of these funds are for the purchase of necessary supplies and equipment, for simple luncheons, for nursery supervisors and supplies, for special furnishings and for occasional socials.

Relief Society leaders have demonstrated their ability to manage their earnings wisely. Records are kept meticulously, necessary expenditures are anticipated and annual budgets are worked out. Fund raising activities are then planned to meet the financial needs of the Society. It is neither necessary nor desirable to accumulate large surpluses.

Relief Society is a service organization. Its members render services gladly to those in need, and they are grateful that in all their work they can be financially self-sustaining.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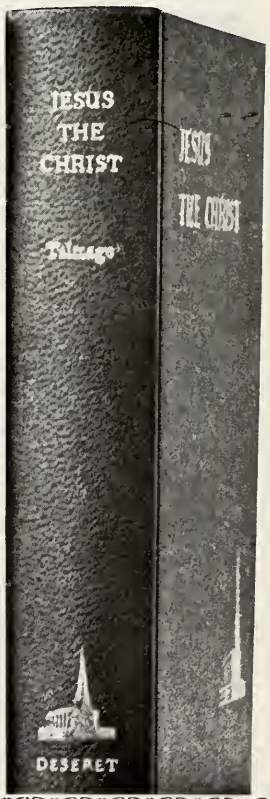


# Archaeological evidence of Adam's baptism

CONTINUED FROM PAGE 273

Charles' translation of the ancient scriptures which came into his hands. Out of the caves on the shores of the Dead Sea now are coming fragments of ancient records which are obviously duplicates of those which were translated by Dr. R. H. Charles. Portions of scrolls from the Prophet Enoch and fragments of parchments from several of the 12 patriarchs have been recovered from the caves. These discoveries indicate that these old records were in possession of the Dead Sea Covenanters who lived at the Qumran Community adjacent to the area where the Dead Sea Scrolls were discovered. Apparently, these ancient peoples possessed these old records and considered them as scriptures. In any event, they stored them away with as much care and protection as they gave to their other records which later became a part of the cannon of the Old Testament. In fact, out of these caves, have come fragments of every book of the Old Testament except Esther.

The fact that the documents translated by Dr. Charles, which he and his associate scholars date as far back as the 4th century and probably earlier, gives convincing evidence that, anciently, baptism was considered as a fundamental ordinance of the Gospel. Moreover, the fact that a book, purported to have been written by Adam and Eve, even though this authorship cannot be proved, contains such a reference, is striking evidence of the authenticity of the restored Gospel and of the certainty that Joseph Smith was a true Prophet of the living God.

[1] Edersheim, Alfred, "The Life and Times of Jesus the Messiah," W. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1956; Vol. 2, p. 745.

[2] The Pseudepigrapha of the Old Testament, (Vol. 2) Oxford, Clarendon Press, 1963. (First Edition, 1913) page 135.

[3] Opsit-page 141.

SUNDAY SCHOOL

by President O. PRESTON ROBINSON, British Mission

# Effective teaching changes people

IN His great Sermon on the Mount, the Lord said, "Wherefore by their fruits ye shall know them."

Certainly, as Sunday School teachers we shall be known by our fruits—not only the fruits of our own lives, *the example we set*, but also by the fruits we produce in those we teach.

Unless the student's life has been changed, the teacher has not taught.

To us, as Sunday School teachers, what does this mean? It means, through carefully planned, well-prepared and effectively taught lessons we must help others (those we teach) to produce good fruits in their lives.

More specifically, this means that in our Sunday School classes we can no longer be satisfied merely with, "an interesting discussion" or, "an interestingly taught lesson." We have not really taught unless our lessons are fortified with specific helps which assist and encourage students to put the principles taught into action in their lives.

A successful Sunday School teacher does more than teach students the principle of the Gospel. In and out of the classroom, the dedicated teacher helps his students find actual means of application of these principles in their daily lives.

Moreover, so that the home and the family may more fully fulfill their major responsibility in teaching the Gospel, the dedicated Sunday School teacher plans and applies methods of helping parents and other members of the family to establish a home environment in which the Gospel principles, taught in the Sunday School classroom, can take root and grow.

This responsibility to change the lives of students, is not a new idea or obligation. It is as old as the Gospel itself. Jesus, the master teacher found ways and means through divine example, in His parables and in the challenges, He gave those he taught to live the Gospel—to change their lives and to apply His teachings.

Despite this fact, for many Sunday School teachers this type of teaching is both new and challenging. This is true because many teachers have assumed that their teaching responsibilities ended with the drawing of conclusions after a classroom presentation or discussion.

This old concept, however, does not fulfill the requirements set down in the scriptures when the Lord said, "Not everyone that saith unto me, *Lord, Lord, shall enter into the Kingdom of Heaven; but he that* doeth *the will of my Father which is in Heaven.*" (Matt. 7:21)

It was the Saviour who said,

"*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock.*"

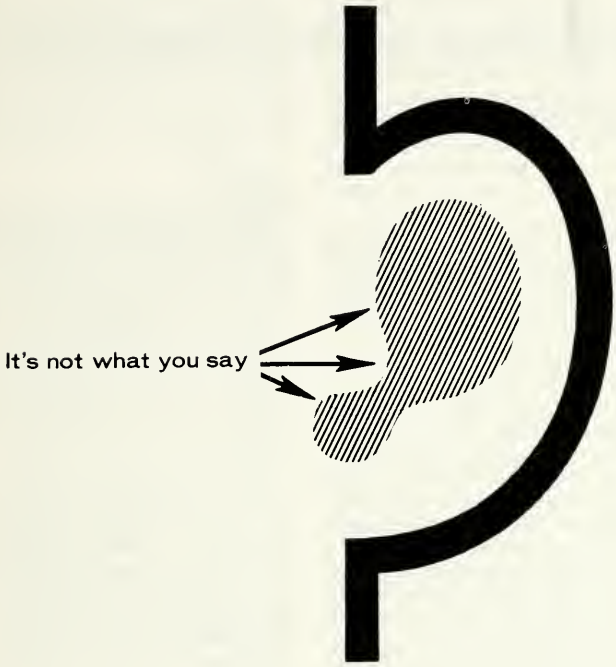
(Matt. 7:24)

Surely, he that doeth the will of our Father, which is in Heaven can only satisfy our "our Father's will" by putting into practice the things which the Father teaches.

Knowing the Gospel is not enough.

Gospel scholarship is desirable, but it can be useful only when it is put into use. As President David O. McKay said, "Gaining knowledge is one thing and applying it quite another." (Gospel Ideals, page 440.)

As a Sunday School officer or teacher, you have a divine calling. You have the opportunity and the challenge to influence the lives of your students for good. If you teach effectively and take an intimate interest in your students, you can help to bring the Gospel into action in their lives and thus bring to them joy and progress and to yourself, much satisfaction and happiness.




# It's what the hearer understands

by QUINN G. McKAY

As the man was walking along he looked down and saw a hole in his suit. In a few minutes he was dead.' Fill in the details of this incident. You may visualize a man being shot while hunting, or being hit by a car, or suffering a heart attack. All are wrong. Let us suppose now that you were a deep sea diver and someone voiced these same two sentences. Would the message seem the same? Very likely not. As a matter of fact, this quotation comes from a novel about deep-sea divers. A man was walking on the bottom of the ocean, his suit sprung a leak, and in a few minutes he drowned.

The 'hole in the suit' incident is a good demonstration of the subtle and complex nature of conveying messages between individuals. *In Communication it is not what we say that is important, but what the hearer understands.* All too frequently, we send condradictory or garbled messages. (For instance, we tell a student we are happy to have him in class and then proceed to ignore him for the remainder of the evening.) In part, this difficulty arises because we are unaware that so many messages are being sent. We could all be more effective leaders if we were more aware of the messages we send and more sensitive to the messages others send in our direction.

Communication is very much like an iceberg; that is, $\frac{1}{8}$ is obvious (conscious) and $\frac{7}{8}$ is there but unnoticed (hidden or unconscious). Many of our blunders in communicating can be identified with our insensitivity to the fact that we have actually sent more messages and different messages than we thought we did. Or someone has sent a message to us which we did not receive or it was garbled with static because we were inattentive and insensitive.

Once, I strode briskly through the house to find a letter for a friend who was waiting in a car outside. My six-year-old inquired, 'What are you mad about?' 'Why, I'm not mad,' I said with a smile. 'Well, why were you walking mad then?' she asked.

Misunderstanding? Decidedly. However, there was a cause. I had actually sent a message I did not intend and, furthermore, I was unaware that I had done it.

Let us take a brief look at some of the methods of communication that are most frequently found 'be-

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neath the water line' or are generally unconscious.

*Actions:*

A Laurel leader has just concluded a very well organized, effectively presented lesson on the great importance of being married in the temple. So impressive was the presentation that rapt attention was evidenced by the girls for forty-five minutes. What message did these young girls take home that night from a teacher who less than a year before was married to a fellow in the home of the bride's parents?

Being aware that our actions are in reality announcements and pronouncements should assist all in sending fewer garbled or contradictory messages.

*Tone of Voice:*

Inflection of tone or voice can modify or even reverse the message carried by any given phrase. After class a boy who tends to be on the quiet side approaches his teacher, who is hurriedly gathering his materials together, and asks, 'Could I please talk to you for a few minutes?' 'Not now,' replies the leader in a quick, clipped statement. Then adds 'I'm fifteen minutes late for another meeting already.' What message did the boy receive?

Remember also that identical words carry *opposite* meanings by merely changing the tone of the voice.

In many instances we deliberately use this method of sending messages. Just as frequently, however, the tone of voice is different than we intended and we are unaware that the listener received a message opposite to what the sender had thought was received. Becoming more aware of how our voices sound to others will help.

*Facial Expressions:*

A teacher who is sensitive to the tools of communication seldom has to enquire, 'Do you understand?' The facial expression of students is just as much an indication of the degree of understanding as an oral statement.

A glance from a boy to a girl, a wink of the eyelid, a glare, a frown, all convey messages and usually this communication is quicker, more succinct, and more readily understood than either the spoken or written word.

*Gestures:*

Gestures, an effective form of sign language, can either assist or confuse the communication process. A clenched fist demonstrated by a public speaker can underscore and give emphasis to a point. Hands placed on hips of a parent can carry a message of indignation to misbehaving youngsters.

*Appearances:*

When all but three Vanguards have been invited to take part in an activity, *regardless of the reason,* the three left out may well get the message that 'They think I'm no good' or 'They don't like me.'

Your mere attendance as MIA leaders at certain events sends a message to your associates. Your failure to attend, regardless of excuse, conveys a different message.

*Silence:*

Remember, whenever you are expected to say something and fail to do so, you are conveying a message. To say later, 'I didn't say anything' is no defence in human relations because, as a matter of fact, you did 'say' something. It may not be what you intended, but you sent a message nonetheless.

Likewise, being sensitive to silences of young people will give a leader some very interesting and useful information if one can read the code correctly.

A mother rebuked her six-year-old several times for spending her allowance on candy. Later the mother noticed the youngster coming from the direction of the store. With indignation in her eyes and her hands on her hips, she scolded her daughter for her disobedience and asked: 'Why did you disobey me and spend your money on candy again?'

'I just went to the store to get you a Mother's Day gift,' she replied through her tears.

To instruct and lead youth effectively requires a mastery of 'Morse code for youth.'*Remember, in communication it is not what we say that is important, but what the hearer understands.*

# 'Oh, how lovely was the morning' -song of the year

Each year in Primary one song is selected to be taught to all of the children. This is a hymn that is well known and loved throughout the Church. This year the hymn of the year is 'Oh, How Lovely Was the Morning.' It is recommended that you teach it to your Primary children during the month of September and then sing it frequently in Primary and for the Primary Family Hour. The following suggestions will be helpful in teaching the song.

Can someone tell me who is the prophet in the Church today? (President McKay).

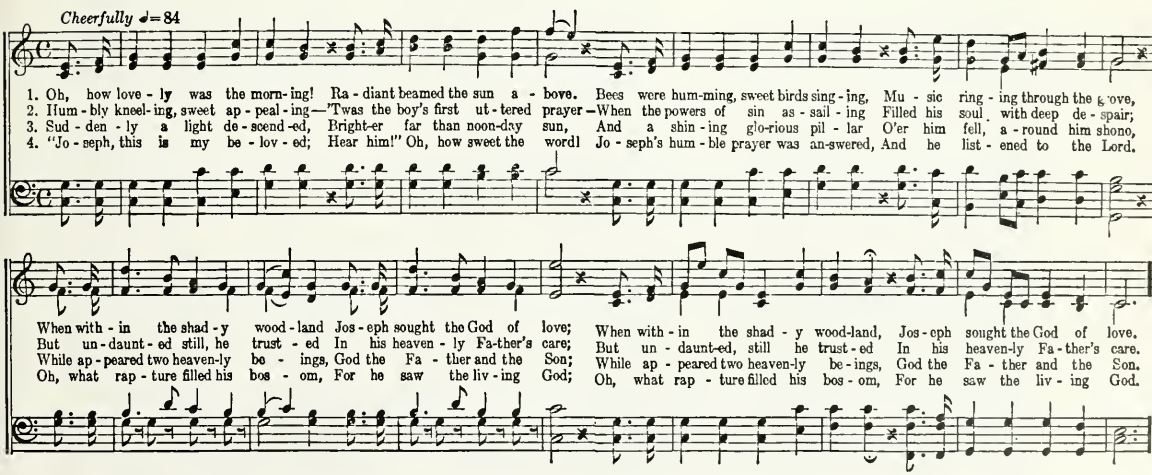
Does anyone know who was our first prophet? (Joseph Smith).

Yes, it was Joseph Smith. Here is a picture of him. (Show picture. Place picture on an easel where all can see it.) The song we are going to learn today is about our first prophet. The name of the song is 'Oh How Lovely Was the Morning.'

When Joseph was a boy of fourteen, not much older than some of you boys and girls, he went into the woods near his home to pray. He wanted to ask his Heavenly Father which church to join because he did not know which one was the right church. While he was praying, suddenly a bright light fell upon him, and Heavenly Father and His Son, Jesus Christ, stood before him. They were standing in the air above the ground, and were surrounded by a light so bright that Joseph could scarcely look at Them. In answer to his question about which church was right, he was told to join none of them, that the true church of Christ had been taken from the earth because of the wickedness of the people.

Boys and girls, you can imagine the great awe and joy that Joseph must have felt to have seen and talked with these Heavenly Beings. Here is a Picture of the first vision.

When Joseph went into the woods to pray, it was a beautiful morning. The sun was shining, the bees were humming, and the birds were singing. The first verse of our song tells us about this. Listen while I sing it. (Sing first verse of song.) Now listen again while I sing the first line and tell me what it is describing. (Sing


Cheerfully ♩=84
1. Oh, how love - ly was the morn- ing! Ra - diant beamed the sun a - bove. Bees were hum-ming, sweet birds sing - ing, Mu - sic ring - ing through the grove,
2. Hum - bly kneel- ing, sweet ap - peal - ing—'Twas the boy's first ut - tered prayer—When the powers of sin as - sail - ing Filled his soul with deep de - spair;
3. Sud - den - ly a light de - scend - ed, Bright-er far than noon-day sun, And a shin - ing glo-rious pil - lar O'er him fell, a - round him shone,
4. "Jo - seph, this is my be - lov - ed; Hear him!" Oh, how sweet the word! Jo - seph's hum - ble prayer was an-swered, And he list - ened to the Lord.
When with - in the shad - y wood - land Jos - eph sought the God of love;
But un - daunt - ed still, he trust - ed In his heaven - ly Fa-ther's care;
While ap - peared two heaven-ly be - ings, God the Fa - ther and the Son;
Oh, what rap - ture filled his bos - om, For he saw the liv - ing God;
When with - in the shad - y wood-land, Jos - eph sought the God of love.
But un - daunt-ed, still he trust - ed In his heaven-ly Fa - ther's care.
While ap - peared two heaven-ly be - ings, God the Fa - ther and the Son.
Oh, what rap - ture filled his bos - om, For he saw the liv - ing God.

first line again, and then draw from the children that it was a beautiful sunshiny morning.)

Now what does the second line tell us? (Sing second line, and then draw from the children that there was music in the grove and that the bees were humming and the birds singing.)

Then tell the children that the words of the third and fourth lines are exactly alike. They tell about Joseph praying in the woods to the God of Love. The God of Love is our Heavenly Father. (Explain if you think the children may not understand that the radiant beamed means brightly beamed, and a shady woodland is a grove of trees.)

Sing the first verse through once again, reminding the children that the first line tells about the beautiful morning, the second line tells about the bees humming and the birds singing, and that the words of the third and fourth lines are just alike. They tell about Joseph praying to our Heavenly Father.

Don't be afraid to sing simply and naturally to the children even though you have no musical instrument for accompaniment. Learn the song well before you come to Primary. Sing the verse aloud many times until you know it well before attempting to teach it.

Now sing the verse again, this time omitting certain important words and letting the children sing them. Tell the children that you will sing the first line of the song except for one word. They are to sing the word which you 'forget'. Sing the line, omitting the word 'morning'. Sing the second line and omit the word 'sun'. Omit 'birds' from the third line, omit 'grove' from the fourth. Continue this process throughout the song, each time omitting more words until the children are singing the song by themselves. It is best to omit important nouns rather than modifying words. These key words are the easiest for the children to remember.

You will want to use the pictures and sing this song at least once a month during the Primary year 1964-65.

1. Check your Primary lesson book and supplies. Do you have what you need to teach your class when courses of study are changed the first week in September?

   Skylet Group—children 3, 4, and 5 years of age—three lesson books are used in rotation: Moonbeam, Sunbeam, Star.

   Pilot Group—children 6, 7 and 8 years of age—three lesson books are used in rotation: CTR Pilots, Compass Pilot, Radar Pilot.

   Lihoma Group—Girls 9, 10 and 11 years of age—three lesson books are used in rotation: Gaynote, Firelight, Merrihand.

   Trailbuilder Group—Boys 9, 10 and 11 years of age—three lesson books are used in rotation: Blazing Along the Trail, Trekking Along the Trail, Guiding Along the Trail.
2. Ask your branch president if the children in your Primary may present a Primary programme the first Sunday in September, or on another Sunday evening if fast meeting is held on this evening.
3. Choose a date for the Daddy-daughter party and the Lihoma Holiday so that dates can be cleared before the branch president's calendar is made up.
4. If you have any new Lihoma girls this year, now is the time to mark their bandlos for jewel placement for all three of the Lihoma years. The pattern for marking the placement of Jewels is found in the Gaynote, Firelight and Merrihand teaching Aids.
5. Plan a way to contact every child who should be attending your class and invite every inactive child to come to Primary.
6. Discuss ways for each child to get enough money to buy his memo pad and activity kit. Plan a Jumble Sale or sell sweets at a branch party.
7. Learn the Hymn of the Year.

BIBLE STORIES FOR CHILDREN

# Famine...and

by Sister EMMA MARR PETERSEN

Joseph was thirty years old when he was appointed governor over Egypt. Inspired of the Lord he knew how to face the problem before him. Thankful for the predicted seven years of plenty, he set about preparing to store the surplus food which he knew would be grown. In all parts of Egypt he built large storehouses and as the harvest came in he stored corn and other kinds of food in great quantities. He gathered so much corn that it could not be measured, but it was all put into the storehouses for the day of need.

When the seven days of plenty were over, the famine began, just as Joseph had said. Many other countries had a famine at the same time. Starvation faced the people in these other lands, for no man had warned them beforehand, as Joseph had warned Pharaoh, so they were not prepared for what happened to them. They had not stored up food in the seven years of plenty as the Egyptians had. Year by year the conditions grew worse in the surrounding lands, but in Egypt there was plenty.

Not only had Joseph stored food in the large storehouses he had built but he also had instructed the people to keep as much food on hand in their own homes as possible, so that they would not have to call upon the storehouses in the beginning of the famine. This the people did, but as their own supplies dwindled, and they began to be in need, they went to Pharaoh and asked for help. The king told them to 'go unto Joseph, for what he saith to do, do.'

Then Joseph opened the storehouses and fed the people, and all Egypt was happy. Hearing that there was plenty of food in

# Joseph meets his brothers again

Egypt people living in other countries sent to Egypt for bread. Among these others was Jacob, the father of Joseph, who still lived in Palestine. When Jacob heard that there was corn in Egypt, he called his sons to him and said, 'Why do you look one upon another? I have heard that there is corn in Egypt. Get down thither and buy for us from thence that we may live and not die.'

Organizing a caravan, ten of Joseph's brothers went down to Egypt to buy corn. Jacob kept his youngest son Benjamin, at home, fearing that some evil might befall him. When the others arrived in the valleys of the Nile and tried to buy corn, they were sent to Joseph. He recognized them at once, but they did not know him. How were they to tell that their brother, whom they had sold as a slave so many years ago, was now the governor of Egypt.

Joseph was most happy to see his brothers again even though they had sold him into bondage. He loved his father dearly, too, and knew that his brothers could give him news of both his father and his home. Yet he did not at this time desire to let them know who he was. So, pretending that he did not know them, he asked: 'Whence came ye?' They replied, 'From the land of Canaan to buy food.'

Remembering the dreams he had had about these brothers when he was but a boy, and remembering how they had hated him for his dreams, Joseph decided to startle them, so he said, 'Ye are spies; to see the nakedness of the land ye are come.'

Frightened by the accusation, they said, 'Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men. Thy servants are no spies.'

Joseph again accused them of being spies who had come to see how weak Egypt was as a result of the great famine. But the brothers again denied it. 'Nay, lord,' they said, 'thy servants are twelve brethren, the sons of one man in the land of Canaan, and behold the youngest is this day with our father, and one is not.' The one they spoke of with the expression 'one is not,' who was now the governor of Egypt, began to soften in his heart. 'I will try you and see,' he said to them.

Then Joseph told them he had a plan by which he could know if they spoke the truth. He said that he must see their younger brother. One of the ten should return to the land of Canaan and bring Benjamin down to Egypt; the other nine brothers Joseph would keep in prison until Benjamin came. If Benjamin failed to return with the one brother who was to go for him, Joseph said, he would know they were all spies.

The ten brothers were afraid. They remembered how their father had been hurt by the loss of Joseph. What would happen to their father if any evil befell his youngest son, Benjamin? Knowing their father would not wish to have Benjamin come to Egypt, the brothers did not know how to answer Joseph. Seeing their hesitation, Joseph put them in prison for three days to think it over.

At the end of three days, Joseph called them again, expecting an answer. They still held back. In his heart, Joseph was glad that his brothers desired to prevent further sorrow for their father. Yet Joseph was trying them, and he did desire to see his youngest brother and learn more about his father and his home So he offered them another plan.

'If ye be true men,' he said, 'let one of you be bound in prison; the rest of you go and carry your corn back to your houses. But return and bring your youngest brother unto me; so shall your words be verified and ye shall not die.'

The ten frightened brothers agreed to this. Simeon was chosen to remain in prison in Egypt. The others would return to Canaan and carry the corn so that their families would not starve. They all crowded together in close conversation for a few moments before their departure. The threatened danger to Benjamin reminded them of what they had done to Joseph when he had come to them in their sheep camp. All these years they had been ashamed of that evil deed and the sorrow they had brought upon their father because of it. One of them spoke up and said, 'We are very guilty concerning Joseph. We saw the anguish of his soul as we sold him to the Ishmaelites, and he besought us not to sell him, but we would not hear. It is for this reason we are now being punished.'

Reuben spoke up then, and said, 'Did I not tell you not to sin against the child, and ye would not hear? Therefore his blood is required at our hands.'

As the brothers talked together, they spoke in their own language, and did not know that Joseph, the governor of Egypt, could understand them. But Joseph did hear and understand, and it made him weep. He commanded his servants to give his brothers the corn, return their money to them, and send them home. But Simeon he kept in prison.

YOUTH ON THE MOVE: Above: Glasgow Stake Aaronic Priesthood holders examining a jet engine at the Rolls-Royce plant in Glasgow. Approximately 50 boys visited the plant and were shown a film.

Right: Judith Kearns, Crawley Branch, British Mission, who was awarded her Gold Medallion after receiving seven individual awards. Judith has now emigrated to America.

Below Left: The Bishopric of South London Ward, London Stake, and Aaronic boys resting after a hectic game of baseball on the top of Boxhill, Surrey.

Below Right: Boys and Girls of the Irish Mission M.Men-Gleanor Group pictured during their trek along the Antrim coast.

CREATIVE ART. Above, President Belle S. Spafford, of the Relief Society, being presented with an emerald green quilt from the Irish Mission Relief Societies. The quilt, which was made by the sisters, bears an outline map of Ireland and the Isle of Man. Left to right, Sister Spafford; Sister Edna M. Faux, of the Primary General Board; Sister Mary C. Brookes, the Mission Relief Society President; and Sister Sandra M. Covey, wife of the Irish Mission President. Right, a mural painted by Elder Clifford Schubach. London Stake, on the wall of the Stake High Council room in the Hyde Park Chapel.

Brother George Barnes and Sister Margaret Wilson outside the Eastwood Ward Chapel after their wedding recently. The service was conducted by Bishop S. G. Hill, and Brother J. H. Wilson gave his daughter away.

# News in Brief

Nearly 600 Stake, Local and Full-time missionaries of the North-East British Mission assembled for a Missionary Conference in the York Chapel recently. The main speaker was President A. Ray Curtis, of the South-West British Mission, who spoke of the hundreds of thousands of people in the British Isles who were only waiting to hear the gospel message. Many of the missionaries bore their testimonies.

*Derby Ward MIA took fifteen young people to the Temple recently for an endowment and baptism session. In the afternoon the party went up to London and visited one or two of the museums before going to Olympia for the "Ideal Home Exhibition." They arrived back in Derby at about three in the morning.*

One hundred fathers and sons in the Central British Mission took part in an Aaronic Priesthood week-end, which began on the Friday with a feast followed by games and a talent show. The Saturday was sports day, beginning immediately after breakfast in the swimming pool and ending in the afternoon with the district volley ball competition. On Sunday everyone attended an inspirational Sacrament and Testimony meeting.

*Scarborough Branch members turned out in force to witness the wedding of Brother Eric Street and Sister Margaret Cattle. The service was conducted by the Branch President, Brother A. B. Wardle; the best man was Mr. Jeffrey Basnett. The bride was given away by her father, Mr. G. Cattle, of 9 Nelson Street, Scarborough.*

A whole roast sucking pig was the "piece de resistance" of the menu prepared by the Coventry Ward priesthood for a recent Relief Society dinner. The choice was almost disastrous when it was found that the Ward ovens were too small to take the piglet. Fortunately, a local baker came to the rescue, and the dinner went ahead as scheduled. The entertainment of the evening included a tape-recorded message from Sister Marie Heaney, who went from the Coventry Ward to serve a full-time mission in Alaska.

*In the Leicester Ward a Relief Society social took on a less luxurious accent, with Mulligan Stew round a camp fire. But each of the participants came dressed as Mormon Pioneers, and the evening was spent dancing and singing in pioneer fashion.*

Scarborough Branch took third place in a recent Scarborough Council of Youth sports day.

*South London Ward walked away with the London Stake Dance Festival cup for the third year in succession, gaining 42 points to the 14 awarded to the second place winners. South London dancers won first, second and third places in the Ballroom section.*

Left, Members of the Bracknell Caledonian Club giving an exhibition of Scottish reels and folk dances during the Reading District MIA's recent Gold and Green Ball in the new Reading Chapel.

Below left, Members of the Hastings Branch "Daffodils," who performed at the East Sussex Music Festival in Brighton recently. The musical selections consisted of choral numbers and quartets, both secular and sacred. Highlight of the Daffodils' contribution was "Do, Re, Mi," from the musical show, "The Sound of Music," with the solo part sung by Sister Margaret Martin.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A CLOSING THOUGHT
by PRESIDENT MARK E. PETERSEN

# ...by immersion

A NEW BOOK, sponsored by the Church of England, makes an excellent contribution to our knowledge pertaining to the purpose and mode of baptism.

The book is entitled "This Church of England" and is written by David L. Edwards, assistant curate of St. Martin-in-the-Fields, and is endorsed by the Bishop of London who wrote its preface. It is circulated by the Church Information Office, Church House, Westminster.

It contains remarkable information about the origin of infant baptism and the mode of baptism also as it was practiced in Biblical days.

Referring to infant baptism, we have this on page 68: "In the New Testament the baptism of infants is NOT laid down. . . . But before long the Church made this practice normal because Christian parents wanted their children to belong as they did to the 'household of faith'."

Other historians agree with this writer as to the origin of infant baptism. It was not practiced by the original Christian Church. It was an innovation of later years, introduced by uninspired men, without authority to do so.

This new book makes an excellent contribution also to our understanding of the mode of baptism and says, beginning on page 70: "The service of baptism has a deep significance. It is based on the custom among the Jews of baptising, USUALLY BY IMMERSION IN A RIVER, proselytes who were converted from another religion to Judaism."

It then speaks of the symbolism in baptism and says: "To see what baptism symbolises we have to think of the candidate GOING RIGHT BENEATH THE WATER OF THE RIVER. . . . The candidate GOES DOWN—leaving his old life, being thoroughly washed, in a sense dying. THEN HE COMES UP—a new man, clean, alive with the life of God. It is the same pattern, the same drama as in the great symbol of the death and resurrection of Jesus."

This splendid statement from the Church of England shows the real manner in which baptism is to be performed. It points clearly to the symbolism in baptism, which is lost in any other mode than immersion, as Paul taught the Romans.

Could there be a likeness of Christ's burial without an immersion? Could there be a coming forth as from a watery tomb, without an immersion first?

Would the Lord allow that symbolism to be changed because of the caprice of human beings? No more than He would have changed the simple ordinance of the Sacrament of the Lord's Supper in which the broken bread is passed in remembrance of His torn flesh, and the cup is taken in memory of the blood shed on Calvary.

God does not change His ordinances any more than He changes His doctrines. He is not fickle like man. He is the same yesterday, today and for ever, and so are His ways, His doctrines and His ordinances.

If He wanted sprinkling as the mode of baptism He would have instituted it in the first place. But sprinkling has no place in His plan. Does it symbolise anything at all in the Gospel of Christ?

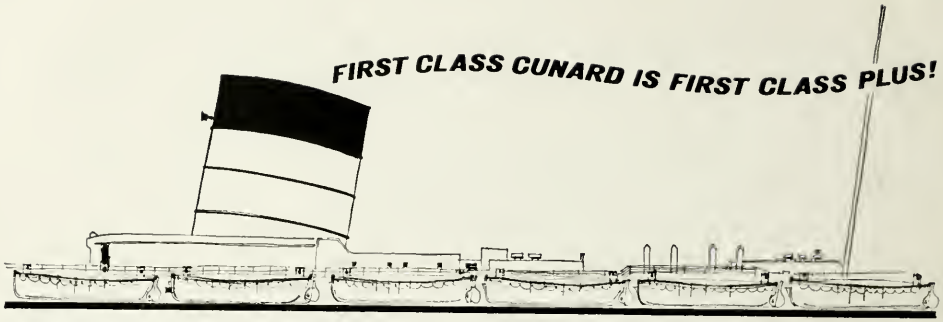
And the baptism of infants—did He authorise it? Admittedly no. Why was it introduced? Because of the caprice of men. And because men changed it, and not God, is infant baptism then made acceptable to the Lord?

Did He not say, "Neither are your ways my ways" as he rebuked ancient Israel for similarly going astray?

Little children already are "of the kingdom of heaven," said Jesus. Baptism does not make them so.

Baptism is not for the "original sin" of Adam. It is for our own personal sins from which we may be freed by proper repentance and proper baptism.

Paul spoke truly when he said there is but "one Lord, one Faith and one Baptism."

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